

# OLIVATIANS



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
REV. 4. 1-4

R. M. SOMMERVILLE  
EDITOR & PUBLISHER  
NEW YORK

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11. 3. 4.

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# OLIVE TREES,

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1906.

10.

## QUESTIONS OF THE HOUR.

### MORAL BEAUTY OF THE CHURCH AT WORK.\*

REV. J. RENWICK WYLIE, NEW GALILEE, PA.

"How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things."—Rom. 10, 15. This text is a liberal rendering of a similar passage of truth found in the fifty-second chapter of the prophecy of Isaiah. While the latter Scripture referred to the tidings of deliverance from the captivity of Babylon, it also points forward to the advent of the Son of God, seeking salvation for the lost.

That text might be paraphrased to read: How beautiful the advent of our Lord when He came to save our world from sin.

Paul in this text describes the beauty of the Church, and the beauty of the individual servant of the Lord, as he is engaged in Christian work. The beauty then is moral beauty.

There were different times in the history of the advent of the Saviour when the text was at least in part fulfilled. It was a beautiful sight when the angels of God, at the birth of the Saviour, proclaimed, "Glory to God in the highest, peace upon earth and good-will toward men!" It was beautiful to behold great multitudes of people going out to Him to

*\*Spoken at Belle Center, O., Synod Sabbath, 1906, and requested for publication in OLIVE TREES.*

be healed of their ailments, and then to see a perfect cure effected in every case. It was a scene of great grandeur when He made His triumphant entry into the city of Jerusalem, as the people spread their garments in the way, and some placed branches of trees in the way, and they that went before and they that followed, cried, "Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" But our ardor in this matter is somewhat cooled when we remember that the next day the same people were crying, "Away with Him! Crucify Him!"

This text does not refer to any one event in the life of Jesus, but rather it refers to His mission to our world. He who came to seek the lost could have forever remained in the fellowship of the Father. We read that He was constantly before Him and was His delight. He could have remained in His presence in the enjoyment of heavenly bliss; but He chose to come to our world that He might bring peace and good-will. His sacrifice, His purpose and the results accomplished, make His advent the most beautiful object in the world's history. Paul ascribes the same beauty to the Church as she labors for the establishment of the Kingdom and the salvation of souls. For she completes the work of Christ. Luke says, as he introduces the book of the Acts of the Apostles, that in the former

treatise he had related all that Christ began to do and to teach. His earthly ministry was only the beginning of His work. It has been carried forward for nineteen centuries by the Church, as she has partaken of the spirit of the Master. The text applies to the evangelist, as he, by the help of God, rescues men from the life of sin. It applies to the reformer, as he contends for the law of God in social and national affairs, and it refers to the foreign worker, as he leaves native land to proclaim the unsearchable riches of Christ to the poor benighted heathen—to a people that oftentimes would be as well satisfied if he remained at home.

Our theme is the moral beauty of laboring for the salvation of the world.

Notice, first, **the disinterestedness of the worker.**

The gospel is without money and without price. The work is one of sacrifice. Sometimes men do not understand it in this way. The worker receives his salary. Therefore, he has his vocation, just as other men. They say that he receives what he earns. And the worker has little to say on the matter. Possibly he is doing as well, from the financial standpoint, as he expected. The President of the United States says he has not a Cabinet officer but that at his own calling could earn a much better living than he receives in the service of his country. The Cabinet officer receives a salary of \$8,000 per year—and yet a sacrifice to accept it.

We need have no hesitancy in saying that any man with the mental capacity to preach the precious gospel of the Saviour, could earn a much larger salary in any of the learned professions. A man who would enter the work of the ministry merely as a profession and to secure a living is not wise. He can earn a larger support before his education is completed if he would enter business. You may compare his

living with the man that learns a trade. But the apprentice earns his living, while the student spends a fortune securing his education.

The worker complains but little. He has his reward from above. We speak of the Church member. He sacrifices for the good of others. It is true there is self-interest in much that he does. He supports the Church, but the Church prepares him for glory and for the discharge of the duties of life, with the promise and the hope that his family will receive a great blessing in the salvation of their souls, and in being prepared for acting a good part in life. He gives. The money he gives is well invested. No better investment made; better than life insurance or money on a mortgage. Ask men, and they will tell you that they value the privileges of the Church more highly than any of these. They may sacrifice more for the former, but they understand that the gospel is free. But apart from all this, the consistent Church member toils days for which he does not receive any financial reward. Elders and Deacons and Sabbath school workers give many hours of precious time to help the needy and to advance the interests of the Kingdom. And they are conscious of the fact that the mass of the people do not even as much as notice what they do, much less do they thank them for their efforts. But they toil on, with the assurance that their devotion to God and to humanity is winning the approval of the Most High and of all right-hearted men.

Many are doing nobly to sustain the gospel at home, and are sacrificing to help those who are not able to help themselves. The money that is given so freely every year to sustain missions is not to build up the society of which the donor is a member, but it is for the sake of the Lord and to secure the happiness of men.

The Church is sustained at home partly for the good of the community, as well as for the benefit of the Church member. Mission money and money thus given in the home field is consecrated money; and, compared with the use that the man of the world makes of his, it is sacrifice.

Our text calls this sacrifice beautiful. There have been famines in India, China, Persia and elsewhere. Christian people of America and England came nobly to the relief of the famishing. Those who were rescued from starvation could not but be deeply grateful. I imagine that they would form a picture in their minds of the persons that helped them. That picture would be a beautiful one, because of the beauty of the act. If the act is beautiful, so is the person performing the act. Beauty is resplendent that shines from America to India, or to China, or to Persia. The countenance of our Saviour was more marred than that of any man, yet His lovely character shines through the body that was all disfigured by suffering, and we can behold its beauty as we look through the ages. All the pictures that we see of our Saviour represent Him as beautiful. We cannot think of Him in any other light than beautiful. It was beautiful that, when we were enemies, He died for us. He went about doing good, and that is beautiful. He is our example. He says, "Let this mind be in you"—the mind of self-denial, of devotion to men, and that at the sacrifice of present comfort and the taking upon ourselves burdens that we would not need to bear were it not for the constraining influence of the gospel. We know that this beauty is not as manifest as it ought to be, or will be, when the Church realizes her power and her obligation; yet we are ready to affirm that there is no organization in the world that will compare with her in the spirit of seeking the good of men and of society,

and that without the hope of earthly return.

Second—**This beauty is seen in the purpose of the laborer**—the salvation of the world. The two expressions used in the text—namely, preach the gospel of peace, and bring glad tidings of good things—are substantially the same. The gospel is the good news of peace with God, and no better tidings were ever received by man. The advent of the Church is beautiful, because that she bears the most precious message. The President of our country receives great praise because he has been instrumental in bringing the two great nations—Russia and Japan—that were at war, to terms of peace. The world has been horrified at the great sacrifice of human life, and at the terrible suffering of the wounded in battle and sick in the hospitals. The parties were tired of the waste of money and the sacrifice of useful lives. Christ saw the world at war with God, and one man at war with another, and He came to announce peace. He made it possible for God to be at one with man through the atonement; and for man to be at one with God through the power of the Spirit working in his heart. God was justly displeased with us, and Jesus came to heal the breach. Man was estranged from his Maker. Christ sends His Spirit to bring him back. It is possible now for man to be at peace with God, and the Church is sounding the tidings to the remotest parts of the world. This is her mission. She is the great organization founded by her Divine Head to bring men to God and to happiness. Her message is, "Though God was angry with us, yet His anger is turned away, and He now comforts us."

The mission of the Church is to bring the greatest good to mankind. In this text, as found in the prophecy of Isaiah, the messenger says to Zion, "Thy God

reigneth." I do not know of any better way of bringing peace to our world than by accepting the truth that Jesus Christ, the King of kings and the Lord of lords, does reign. His laws will secure peace upon earth and good-will toward men. To bring the world to the acceptance of this truth is a lofty mission. Important as it is to beseech men to come to the Saviour, it is equally important to remove all that keeps the sinner from God. Ignorance keeps men from God, and the Church is the friend and the foster of education. Wherever we start missions, we start schools. Colleges follow in the wake of the Church. The Church favors the work of the common schools. It would be a task to compute the amount of money that has been donated by her for the sake of education. The Church finds great evils entrenched in society, such as the saloon, keeping men from truth and progress; and all her power is directed against them. This means that she must encounter opposition from these powers of evil. She sees capital depriving the laboring man of his day of rest, and of his opportunity to serve God, and she takes up the Sabbath issue and publishes the law of God that guarantees to every man one day in seven for rest from bodily toil and a day for the culture of his soul.

To meet the injustice and oppression and wrong in society, she testifies for the Golden Rule. She is becoming more ready to discuss in the light of the word of the Lord the issues between the different classes of men, and is demonstrating that she is the true friend of the oppressed everywhere. An organization that gives her best energies to the uplift of humanity, that sends her sons and daughters to all parts of the world to save men from death, that counts nothing too dear to advance the honor of her Divine Head, is beautiful; and as we, the members, have

this spirit, we are beautiful. This is the beauty that is delightful to our King. The beauty of devotion to God and to man.

### Third—The method is beautiful.

The messenger comes over the mountains. The figure employed by Isaiah is a herald coming over the mountains toward the ancient city of Jerusalem to announce that Jehovah rules and that His people will be returned to their own land. The figure suggests overcoming difficulties. The herald has come a long distance. He has traveled over difficult places. He has met obstacles.

There are obstacles in the way of the spread of the gospel. The world is in rebellion against the Saviour. For many long years heathen lands were walled against Christianity. It required a long time to gain the confidence of the people. Then it required time and patience to bring men to Christ. The beauty is, the Church is willing to undertake the difficult work. She has but to know the Lord's will and then move forward. She has absolute confidence in her Lord, and relies upon His boundless resources. She goes where He directs, for she realizes that nothing is impossible with God. She knows that the word of the Lord will prevail in all lands, and with this faith, she is willing to covenant that she will do whatsoever He commands.

The figure of the feet of the messenger upon the mountain means promptness and dispatch in the Lord's work. The disciples tarried in the upper room until the promised power was given, and then went forth testifying that God had made the Crucified One both Lord and Christ. And laying hold of the promise, they toiled until they were called up higher. And there were others to take their places. The lesson of promptness is the lesson of the hour. Work to-day. The call is urgent.

Millions of people are lost. The converted of the next century will not save the present generation. Our descendants doing their part in evangelization, does not free us from the responsibility of the hour. We have the men; we have the means. Let us send the tidings to all lands.

The Church needs more devotion. Let her listen to the words of her Lord by His Apostle Paul: "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." We hear much in favor and in opposition to consecration, but for genuine and entire devotion to God, nothing surpasses what is demanded by the Apostle. And when the Church is thus devoted to the Lord, nothing will eclipse her beauty. She has this beauty in part. Young men with the brightest prospect of usefulness and honor at home giving themselves to work among the heathen. Young women from the most attractive homes and from the most cultured society offering their lives to lift up the degraded. Men in business giving hours every week without remuneration, to help forward the work. Missionaries counting it a joy to toil for souls. We think of the lamented Miss Meta Cunningham, traveling over the mountains to Suadia, when the way was so steep that the guide had to hold the donkey upon which she rode, for fear it would fall, and of her dispensing with her horse when the mud was so deep that he could not travel, and donning man's boots and wading in the mud and water to see her patients. We think of her declaring, when it was proposed to abandon Suadia, "I will not abandon that place, but will go alone and on my own resources if necessary, to give my people the gospel." We think of her in weakness, when her missionary friends pleaded with her to

remain with them and rest and gain strength, saying, "I have given my word that I will return; but if it is the will of the Lord that I fall, He will send one to take my place." We remember Mrs. Robb and Dr. Maud George and Miss Torrence laying down their lives in their youth in that distant land, and we say, "How beautiful."

**Fourth—There is beauty in the success that attends the efforts of the messengers.**

We have much to encourage us in the progress of the work. In China, where we have lost a number of valiant workers, God has proven that His word will not return to Him void. The lamented Mrs. Robb had labored but a short time when the Master said, "Come up higher"; but God gave her a sheaf, as I believe that her colaborers gave her the credit, under the Lord, of bringing the first Chinamen to the Saviour. And the earthly records give the second sister, Dr. Maud George, who was called home so early in life, and with such bright promise of success in the work, the honor of gathering sheaves. Miss Torrence, called away just as she was ready for her work abroad with the others who were gathering the travail of the Redeemer's soul, Drs. Dodds and Beatty and Rev. Galbraith and Dr. Metheny, all had souls for their hire. Miss Cunningham left a small colony of believers in the pure religion of the Messiah. We must not forget that in the year 1905 there were 341 enrolled members of the Church in the Syrian field; God had called many more to the upper sanctuary; many converts had migrated to the United States, some to South America, and some to Australia, all seeking to leave the country that is cursed by Moslem rule, and to enjoy the liberty of the lands upon which the Sun of Righteousness has arisen. When the Redeemer and the redeemed look upon that company, will they not say, "How

beautiful"? And now we hear of a convert in Cyprus who has given £200 to build a suitable church in Nicosia, and has left, by will, two-thirds of a large fortune to be used in the cause of missions in that island.

Dr. Chamberlain, missionary of the Reformed Church to Aroot, in the southern part of India, is now seventy years old, and has labored in India for forty-six years. He lately returned to his field of labor after a season of needed rest. The natives welcomed him. He was detained until late at night the day he had set to arrive. When he did reach his dwelling he learned that a large number of the townspeople had waited all day to greet him. But the officials of the town came in to express the joy of the native Hindu community at his return. The officers learned that on the following evening the missionary and wife would drive through the town to his Hospital. When they had crossed the body of water that separated the part of the settlement where they resided from the town proper, they found a large company of people awaiting them. There was an arch of welcome over the main street, and as far as could be seen, the houses seemed to be newly white-washed, and they were decorated. Dr. Chamberlain asked if the Governor had arrived, or why all this decorating. He was informed that it was in honor of himself; and that all wished to express their gladness that he and his wife had returned. On one corner stood one making great demonstration, and coming forward said, "I am the man that was brought to your bungalow near seven years ago, bitten by a cobra, and was laid down on your porch as dead. But in answer to your prayers and by the skill of your hand I was cured. If there is one in this town that has cause for gratitude, I am the man." At another corner there was an old

lady, who had been brought to him when he first came to town. She was suffering from a compound fracture of both bones in one of her limbs. The Doctor had to make the splints to bind up her wounds. And the cure, in answer to his prayer, had been so complete that she had been able to walk ever since without a crutch. In another place was waiting a very venerable old Brahmin gentleman, who years before had been borne on a bed by four from a village twenty miles away, believed to be at the point of death. He said he had been cured by the prayer and medicine of the missionary. He had come twenty miles to welcome the returning missionary. Another man was exercising his right arm very vigorously to show that he had experienced a complete cure. His right arm had been crushed by the wheel of the ear of the chief idol of the place. There had been ten fractures, but he had been so far restored that he had been able to do his farming ever since. He said, "Never since has that arm been raised in worship to any heathen god." Many more welcomed him. A Hindu priest, who came two hundred miles to be healed of a supposed incurable disease, had been healed and been converted, and married a Christian woman, and was a living witness of the power of Christ to change the lives of those who by Him have been healed of the diseases of the soul. Time fails to tell of all who greeted him. When the aged couple reached their home that evening their eyes were filled with tears, and their hearts with thanksgiving, that they had been permitted to return to their people and to work. And as we read the results of the missionaries' labors, we may well say, "How beautiful upon the mountain are the feet of them that preach the gospel of peace, and bring glad tidings of good things."



## NEWS OF THE CHURCHES.

## ABROAD.

**Latakia, Syria.**—Writing Aug. 13, Dr. J. M. Balph tells us something about the medical work in this field:

Since our arrival upon the field in the autumn, almost a year has slipped away without our having written anything special in regard to hospital and general medical work; not but that there were many things occurring from day to day that were more or less interesting, but, rather, that the doing of the things themselves left but little time or strength for describing what was done. Owing to the lateness of our arrival, the hospital was only open eight and a half months. The patients treated during this time were from many widely separated villages throughout the country, among them representatives of all the various sects; a large number of Moslems and fellaheen came under our care. The whole number of in-patients treated was ninety-one; all were discharged well or improved, with the exception of five or six cases that were discharged unimproved. There were no deaths during the year. The force of native helpers employed was the same as before, with the exception that Miss Clalia Fattal, a former teacher in the boarding school, was employed in the place of Mrs. Haddad, who died before our return to America two years ago.

The same attention has been given as in former years to the teaching of the gospel to all. Everything possible has been done to acquaint them with the truths essential to salvation. And in a number of instances, we have been encouraged by the apparent reception of the truth by those who have heard it, although as patients return to their homes,

oftentimes a long distance away, we are not always able to keep in touch with them afterward. But the truth has been taught to a large number of that class that, under present circumstances, we are unable to reach in any other way.

One woman, a Moslem, has for several months been a regular attendant upon the Sabbath services, and, so far as she understands, accepts the doctrine of salvation through Christ. Several of this sect seemed much interested in the Bible and took copies of it with them to their homes. But the spirit of persecution is so strong that about all they can do is to read it in their homes.

Owing to the fact that we have had no matron, added responsibility has been laid upon all; and, while these responsibilities have been shared according to their ability by our helpers, yet it is impossible to carry on the work under these conditions in as satisfactory a manner as we would desire; and we trust that some one called of the Lord may soon come to our help.

As we review the work of the year, it is with regret that so little has been done, thankful that the Lord has used our feeble efforts to accomplish some evident good results. To the kind friends who have aided in the work, we return our thanks, asking their continued efforts and united prayers that this work may be used of the Master to accomplish great good.

**Cyprus.**—A letter from Dr. McCarroll, of Nicosia, dated Aug. 29, brings interesting items:

In my last letter I said that we had applied for permission to erect a chapel in

Nicosia, and were awaiting a reply. The Mayor postponed the meeting of the Council, and apparently improved his time in circulating the news in the neighborhood of the garden, so that when the Council finally did meet, there was presented a petition said to be signed by seventeen Turks living in that neighborhood, against allowing us to build. The Mayor then informed us that they could not give permission, and that the matter must be referred to the government, which was done. After interviewing the City Commissioner and corresponding with the Governor, we were informed that it was a matter in which the government could not interfere. The Municipal Council then, after one month's delay, reconsidered the matter, and gave us permission, but were careful to state that, owing to protests received, they would in no way be responsible for any damage that might occur to the building.

Work was begun on July 23, and the walls are nearing completion, with no disturbance, except that on the first day a Greek struck or in some way insulted Mr. Peponiades. The man was taken in charge by a policeman, and nothing further has occurred.

The building is being erected by contract, and the workmen require very careful watching, as they are tempted to be saving on the lime and put in an excess of sand; also to leave spaces in the walls.

From present appearances it will be a very respectable and neat chapel when completed.

We have also received, without any trouble, permission to erect a church home with the money so generously donated by Rev. D. J. Shaw, and work was begun on Aug. 20, so that both buildings will be ready for occupancy the coming winter.

Meanwhile the work moves on about as usual, the medical work not being as heavy

as in the winter. At present we have Mr. Colisides in Nicosia as interpreter and preacher of the Word. On Sabbath he conducts services both in Greek and Turkish. We do not have many outsiders, but there are a few quite regular. One young man, whom we call George, has been coming for some time. He was in business with his father, but has been turned out because he is a "Protestant." His father sent some one at different times to see if he was at the meetings. He now wishes to go to America, as, he says, the people here are barbarians. And so it goes. Nearly every young man who learns the truth is persecuted by his fellows, and wishes to go to America. Of course, it is hard for us to advise against it, as we know he would be better off personally; but it makes the work hard for us to have them leave as soon as they learn the truth. It takes so much longer to build up a Christian community. So we try to impress on them the fact that they have a duty which they owe their fellow-men, and that they should remain and help to lead others into the light.

The weather is very warm, at times almost unbearable. When the thermometer does not go over 90 degrees at noon we consider it a cool day. Often I find the mercury in my clinical thermometer as high as it can go, 112 degrees, even while in a hard rubber case in my pocket. However, the nights are quite cool and comfortable. We have been in Nicosia all summer, except for four days in the beginning of August, when we escaped to the mountains.

Our brother and family are still in Guzne, enjoying a much-needed and well-earned rest, and we hope that on their return the work will take on new life.

Mrs. McCarroll does not stand the heat of Nicosia well, which, coupled with an injury received by a fall from a carriage,

leaves her a bit weak at present; but we hope for improvement as the weather becomes cooler.

Miss Bertha Dray, younger sister of Dr. Dray, has been appointed nurse for two years in the Nicosia Government Hospital.

The delay in getting permission to build a chapel has not been entirely unproductive of good, as practically everybody in Nicosia knew of the action of the Mayor, and thought he was doing us an injustice. One Turk said he would write to Constantinople and take permission from the Sultan. So that apparently the people are better disposed than if there had been no delay.

**Tak Hing, China.**—Rev. J. K. Robb, in a letter dated July 30, writes as follows:

We have just been through a period of extreme heat for even China. The summer season up to July 20 has been the hottest that I have yet experienced here, and the older missionaries say they have never felt hotter weather in China. It is a satisfaction to know that we are not likely to see a higher temperature than what we have already seen, but that fact does not make the heat any the less oppressive. The Chinese say that the month of dry weather which we had during the latter part of June and the first part of the present month is the cause of the heat. This is likely true, for of late we have been having some rain, and the temperature is enough lower to make us quite comfortable. We are hoping that the hottest weather of the season is now over.

A little over two weeks ago a robbery took place on the river that is the cause of a good deal of excitement, and some apprehension as well, among the foreign population of South China. There are two English steamers plying between Can-

ton and Wu Chow, a city forty-five miles west of Tak Hing. While it is no unusual thing for Chinese steamers to be held up, these English boats have been considered by Chinaman and foreigner alike, as perfectly safe from robbery. Both the Chinese and foreigners traveled by them a great deal. But on the 13th of this month one of these steamers, the *Sainam*, was held up by a band of robbers, who had come aboard at two different places below as passengers. About 7 o'clock in the evening the captain of the boat, the engineer (both of whom are Englishmen), together with Dr. McDonald, of Wu Chow, an English Wesleyan missionary, were all standing on the forward deck talking. Suddenly loud voices were heard, and a quarrel had apparently broken out among the Chinese passengers. The three men crossed the forward deck and started back toward the Chinese passenger deck to settle the trouble. But when they came in sight shots were fired at them, and the captain was wounded in the side. They at once took refuge in the dining saloon, where Dr. McDonald tried to give attention to the wounded man. They had succeeded in fastening the doors, and also one window. The other window they failed to get closed, and through it the robbers began firing. The unfortunate men were then compelled to take refuge under the table. The robbers then flung what is commonly called a "stink-pot" in at the window. None but the Chinese know what its composition is, but it is very dangerous, setting fire to whatever it touches, besides being, as the name implies, very offensive to the smell. This one, fortunately, was not well made, and did not set fire to the boat, but forced the men to leave their place of refuge or be smothered by the fumes of the pot. On going out, Dr. McDonald endeavored to dissuade the rob-

bers from their murderous intentions. He told them to take whatever they wanted, but not to kill any one. One of the robbers shot him in the head, killing him instantly. The captain succeeded in entering one of the passenger cabins, where he feigned death. He was found by the robbers, but they, seeing his clothing bloody, gave him several kicks, tore a ring from one of his fingers, and left him for dead. The engineer made his escape to the engine room, where he concealed himself until the robbers left the ship. They secured something over three thousand dollars' worth of booty, and then went ashore in boats that had been stationed at a certain spot. It was evidently a carefully planned attack, much bolder in both plan and execution than anything that has heretofore been attempted. The robbery took place in a section of the river that is infested with robbers, but hitherto the British steamers have not been molested. We do not know yet what steps will be taken by the British authorities in regard to a settlement. We hope that it will be of such a character as to render a repetition of this affair extremely improbable. All the missionaries up the West River do the greater part of their traveling by these steamers, and it will not add to our peace of mind to know that we are liable to be held up at any time. The death of Dr. McDonald was a severe shock to the whole missionary community of South China. He had been twenty-three years on the mission field, and was widely known and highly respected by all. His wife and one child are in Wu Chow, but will return to England soon. The Mission with which he was identified will miss his presence and work.

Our work goes on in much the usual fashion. The Sabbath day services are well attended, considering the fact that the summer season is the time when we

cannot expect very large audiences. The attention given to the preaching of the Word is of the best. The improvement in this is quite marked. True, a good many come only to see, and having done that, go away. But others who come for the same purpose, if not to scoff, remain to hear. The training school closed on last Friday for a vacation. The young men whom we have in training have made commendable progress in their studies. We are hoping for and expecting great things of them in the not distant future. The hospital building is now nearing completion. It is a fine structure, and from my unprofessional point of view, seems to be well adapted to the purposes for which it has been erected.

Our new station has not yet materialized, for reasons that are known to the readers of OLIVE TREES. A number of circumstances, some of them purely local, others of a more general character, have prevented us from getting a foothold. We shall try again to secure an opening as soon as the fall weather comes on. We are gratified to know how generously the Church at home is supporting our work, and providing means for extending it. It is a great satisfaction to know that the funds are ready for us whenever we have the opportunity to make a judicious expenditure of them. We shall endeavor not to disappoint the confidence that is being reposed in us to do all that we can to make known His name among the heathen.

We have been getting reports of the meeting of Synod, and are glad to know that it was so harmonious and pleasant. The retiring Moderator's sermon was read with the greatest enjoyment. But we missed the inspiration that must have been felt by those who were so fortunate as to hear it delivered. The reports are all of an encouraging nature. Our Church is making her power felt in many fields. In

union there is strength. When we all unite our forces, then things will give way before us. "Thy Kingdom come" should be not only our daily prayer, but the great end toward which all our labors are directed.

I am happy to say that we are all in excellent health.



The same mail brought a personal letter from Rev. A. I. Robb, in which, at our request, he explains these three pictures: "Some months ago a party of us went to the summit of the mountain be-



hind the city. On its eastern slope is a Buddhist Monastery, and behind the monastery, up a little glen, there are several small temples connected with it. We stopped at one of these to rest, and I looked inside and saw this fallen idol. The building is far gone in decay, and the rains had softened the mud brick foundation, on which the idol stood, so that it had given way, throwing the foot of the idol forward, as you can see, and breaking its neck. The marvelous thing to me was that, in spite of its fallen condition, they still continue to burn incense to it—that is, worship it. You can see the bunch of partly burned incense sticks

at the lower left hand of the picture, and part of them had been placed within a day or two of the taking of the photo. I



was past the place more recently, and the idol's head has rolled on the floor, but the incense sticks are still there. The other picture is a group of grave worshippers. I took the photo from our veranda. Unfortunately it only shows part of the front of the grave, and the people in front who are 'kautauing' (bowing down), do not show either. Mr. Kempf has kindly contributed this additional photo of the outside of the temple in which is this fallen idol. It speaks for itself."



Mr. Robb also says, regarding his school, which closed for the holidays July 27: "Four students have been under instruction since March. Their main study has

been the Life of Christ, and each one was able to give every step and incident in His life in the order of the harmony from His birth up to the passion week. Three of them did it perfectly, and the fourth, a man over forty years of age, had to be prompted twice only. They have also memorized a third of the Shorter Cate-

chism, question and answer, in the last two months, and have made excellent progress in geography and arithmetic, which I am having them study for one year. After this year they will have Church history and theology and similar work."



The scope of the missionary enterprise is conterminous with mankind. The Christ is to be made known to all men everywhere. For this reason, among others, our Lord ascended to the right hand of the Father, that the revelation of Him might no longer be conditioned by connection with a particular locality or nation, but that He might place Himself in equal relations to all men everywhere. And, correspondingly, the coming of the Holy Spirit, whose office is to glorify Christ, is not affected by race or by color, but is free as the wind which bends alike the Northern pine and the Southern palm. Most emphatically does the Book of the Acts of the Apostles teach that nationality, climate, territory, have no place among the foundations of the City of God. Geographical considerations may order the procedure of the enterprise, but they are forbidden to limit its scope. And so the distinction between home and foreign missions, while convenient in administration, has no spiritual basis. The true home land of the Church is defined by the words, "In Christ Jesus"; and all who know not Christ, wherever they be, whether within the walls of your city, or in the boundary of your State, or beyond those boundaries among neighboring nations, or in the uttermost parts of the earth, these constitute the one out-land, the field of missionary enterprise.—*Geo. Robson, D.D.*



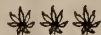
At a meeting of Chinese Christians to celebrate the fiftieth anniversary of the coming of Dr. Griffith John to their country, that great missionary closed his address with these words:

And now, I want to assume the role of a prophet. Another fifty years, and there will be no idols in China! Fifty years, and there will be no Buddhist or Taoist priests; or if there are, they will be neglected and poverty-stricken—their craft vanished. In fifty years (or should we say a hundred?), I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers! - - - China will be changed. We older brethren will not see this sight in life, but we will look down on it from heaven, and the little ones here to-night will see it and play their part in it.



In the South Sea Islands there are now 850,000 Christian converts.

In Fiji there are 104,000 habitual church-goers out of a population of 110,000. When the missionary went there they were all cannibals.



I desire that God will station me in that part of the mission field where the difficulties are the greatest, and to all human appearances the most insurmountable.—*Robert Morrison.*

AT HOME.

The Central Board reports as follows :

FINANCIAL STATEMENT.

|                        | On hand<br>Aug. 1. | Receipts. | Expenditures. | On hand<br>Sept. 1, '06. |
|------------------------|--------------------|-----------|---------------|--------------------------|
| Southern Mission.....  | \$631.38           | \$2323.38 | \$113.33      | \$2841.43                |
| Indian Mission .....   | 2257.15            | 274.75    | 133.33        | 2398.57                  |
| Sustentation .....     | 235.12             | 10.00     | .....         | 245.12                   |
| Domestic Mission ..... | *2305.81           | 1607.56   | 122.50        | *820.75                  |

\*Deficit.

*Domestic Mission.*—Mr. Slater, who had been appointed to visit the members of the Church in Alberta, Canada, sent an encouraging report to the Board. He visited four localities. The most encouraging was Content. At present there are thirteen adult members there and nine children, four of whom are unbaptized. The number will likely be soon increased to seventeen adults and seven baptized children. Some of those in the other localities are thinking of leaving where they are as soon as they can dispose of their property and moving to Content. Mr. Slater preached three Sabbaths there to audiences averaging twenty-five. The prospects for a congregation in the near future are encouraging. Many inquiries have been received from members of the Church in the East, who are contemplating a change. The offer of Rev. J. S. Thompson to labor in that field was accepted, and he was appointed; to remain until the meeting of Synod.

Rev. J. F. Crozier, appointed to supply at East Craftsbury, reported that he was settled in the parsonage, had preached to the few members left, and was visiting the families in their homes. It will be some time before he will be able to make a full report.

Clerks of Presbyteries are expected to make their quarterly reports at our next meeting.

*Indian Mission.*—The school opened with a good attendance. It was expected that by the close of the first week there would be as many as could be accommodated. The Mission force was all present in time. The prospects for a good year are most encouraging.

*Southern Mission.*—Miss Augusta Buck was appointed to take charge of Valley Creek Station, and Miss Maggie E. Greer, of Hopkinton Congregation, to assist in the school.

J. W. S.

**Morning Sun, Iowa.**—Again we (the Ladies' Missionary and Aid Society) are brought to the close of another year's work, and we feel that we have great cause for thankfulness. God has shown His goodness to us in many ways, yet we have felt His hand in chastisement. Death has again entered our ranks, and called two of our members to the great beyond, yet we feel that this, too, is in love. The work this year has not differed greatly from that of preceding years. We have held twelve regular meetings. We have an enrollment of 41 regular members and 3 honorary members, with an average attendance of 22. Four of our regular members have removed from our bounds and are seldom able to attend. During the year a barrel and keg of fruit were sent to the Indian Mission, also two bar-

rels of clothing were sent to the Southern Mission. Some of our meetings were made especially helpful by the presence of visitors, who brought words of encouragement, among whom was Miss Rosa Willson, of the U. P. Mission in India. We have also received encouraging letters from time to time from our own missionary workers.

Our Literature Committee reported 622 papers sent to the Southern Mission, and 1,502 papers, also a number of cards, magazines and quarterlies distributed at home.

As we go forth the coming year, it is with this prayer upon our lips: "O Lord Thou art the King of our spirits. Thou hast issued orders to Thy subjects to do a great work. We are going on that errand now. Let Thy presence go with us to persevere in this great work till we die."

MRS. THOS. HUSTON,

*Secretary.*

TREASURER'S REPORT.

*Receipts.*

|                             |          |
|-----------------------------|----------|
| Amount carried forward..... | \$5.72   |
| Membership dues .....       | 98.85    |
| Subscriptions .....         | 79.64    |
| Donations .....             | 7.85     |
|                             | <hr/>    |
|                             | \$192.06 |

*Disbursements.*

|                                    |          |
|------------------------------------|----------|
| Home work .....                    | \$20.25  |
| Southern Mission .....             | 57.40    |
| Domestic Mission .....             | 43.10    |
| Japan famine .....                 | 20.70    |
| Pres. Thank-offering.....          | 32.11    |
| Balance in treasury.....           | 18.50    |
|                                    | <hr/>    |
|                                    | \$192.06 |
| Fruit sent to Indian Mis., value.. | \$13.00  |
| Clothing to Southern Mis., value.  | 26.00    |
|                                    | <hr/>    |
|                                    | \$231.06 |

MRS. R. W. McELHINNEY,

*Treasurer.*



Did you ever hear a man remind the Lord of His promise in Malachi 3, 10? I have, many a time. I have heard men really demand the Lord to open the windows of heaven and pour out a blessing. It would seem as if they would actually force them open; but the windows did not open, the blessing did not come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and did not use it.

How does the promise read? Look sharp: "Bring ye all the tithes [tenth of your income] into the storehouse, that there may be meat in Mine house, and prove Me now herewith [that is, with the tenth], saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The tenth is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why, He says He will open the windows and pour out a blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text! and it is called prayer. Fulfill the condition, and God will fulfill the promise.—*Selected.*



Never be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—*Macdonald.*



No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—*F. W. Faber.*



## MONOGRAPHS.

### FOREIGN MISSION STUDY COURSE AND METHODS.

In accordance with the direction of Synod that the Foreign Mission Board suggest to our Young People and Missionary Societies the best text-books and best methods for pursuing the study of foreign missions, the Committee appointed by the Board to consider this matter would respectfully report as follows:

We recommend—

1. That the text-book for this year be "Christus Redemptor": A Study of the Island World of the Pacific. Published by the Maemillan Co., 64-66 Fifth Ave., New York City. Paper, 30 cents; cloth, 50 cents each.

2. That the pastor or minister in charge lead the class in mission study or find some other person thoroughly competent.

3. That the pastor preach two or three sermons during the year, using this text-book as a basis.

4. That the interest of the entire congregation be enlisted as far as possible in this study; that those who cannot attend the classes be urged to secure the book and read it in their homes; and that the names of all who do this be reported, along with those in the classes.

5. The following books are suggested as collateral reading:

(a) James Chalmers: His Autobiography and Letters.

(b) Lonai of Lenakel; A Hero of the New Hebrides.

(c) John G. Paton, Missionary to the New Hebrides; An Autobiography.

These three books are published by Fleming H. Revell Co., 156 Fifth Ave., New York City.

6. That a member of the Board be selected to have general oversight of this department of work; to encourage formation of classes; to suggest methods of study, and to gather up and tabulate the results of the year's mission study.

Fuller information as to books, helps and methods will be gladly furnished in answer to any inquiries.

IRVIN A. BLACKWOOD,

Chairman of Committee.

No. 545 W. 123d St., New York City.



At the September meeting of the Board of Foreign Missions, Rev. I. A. Blackwood was chosen Educational Secretary; and we urge pastors and representatives of Missionary Societies to correspond with him for such detailed instruction in reference to books and the most approved methods of conducting classes as may be necessary to make this course of study successful. The book selected for this year is more fascinating than any romance. And if the suggestions of the Committee are followed out, this "forward movement" cannot fail to bring a blessing to the whole Church.

### WILLIA A. DODDS.

I wish to add a few words to what was said in the last number of OLIVE TREES of Miss Willia A. Dodds, who on the morning of July 18, 1906, finished her life of service and suffering on earth and entered upon her life in heaven. As she was a child of the Church, and for seventeen years was engaged in its work as a foreign missionary, it will be of interest to many to know something more than has been published of her life and condition since she was compelled, on account of a stroke in the early part of the

year 1904, to give up her work and return home.

A few weeks after she reached home she was taken to the Beaver Valley Hospital, where her limb, which had been rendered lifeless by the stroke, was amputated. The stroke had so weakened one arm that she could not handle crutches with any assurance, and so was able to move about very little after losing her limb. A wheel chair was provided her, and when she wished to go from one room to another, or to the porch, she was wheeled in the chair. For two years the other members of the family carried her to and from her bedroom upstairs. While only at times she suffered much physical pain, there were other things about her condition that made her life far from pleasant. The stroke had so affected her speech that it was impossible for her to carry on a conversation with any one. Her mind was not much impaired, if any. She understood perfectly what others said in her presence, but she was rarely able to speak an entire sentence without having to wait and struggle to get at least one word. She at times had difficulty in making known her wants to the other members of the family. It is a great deprivation to any one to be unable to converse with others, especially so to one who, like Miss Dodds, so much enjoyed the society of others. To add to this, she was unable to read. Time often hung heavily on her hands. She was rarely able to attend the services of public worship, although the church is within two squares of her home. Many times she wanted to go when she was not able, and felt grieved because she was not taken.

She never lost interest in her work. Her heart was still in Syria. It was her hope even until the end, that she would recover sufficiently to return and take up her work again. But this was not the will

of her Master. Six weeks before her death she was very much worse. Her attending physician thought she had but a few days to live. A brother came on from La Junta, Colo., on the strength of the physician's statement. But she recovered and was as well as usual up until almost the moment of her death. As she was about to rise on Wednesday morning, July 18, her mother and sister, Mrs. Quay, left her bedroom for a few moments to find the dress she wished to wear for the day. Her father entered the room, and noticed that her head had dropped forward. Raising it, he saw an unusual expression on her face. He hastily summoned the other members of the family who were in the house, but before they reached the room her spirit had left the worn-out body to return to the God who gave it. The last years of her life bring to mind the words of Scripture, that "through much tribulation we must enter the Kingdom of God." Like her Master, she was perfected through suffering. She rests from her sufferings and her labors, and her works do follow her.

The funeral services were held on the following Friday evening. Dr. W. P. Johnston and Rev. J. R. Wylie, her former pastor, made appropriate and impressive remarks, and the writer, her pastor at the time of her death, spoke of her faithful service in the mission field. The other pastors of Beaver Falls and one or two other ministers participated in other parts of the service. On the following day her body was taken to New Galilee and laid to rest in the Little Beaver Cemetery to await the resurrection morn.

Her aged parents and brothers and sisters will have the sympathy and prayers of the Church. Willia is the second daughter Mr. and Mrs. Dodds have given to the foreign mission work. For five years they have been almost constantly

an afflicted family. After an illness of almost two years another daughter, Margaret, died in the early part of 1903. In about one year word came of Willia's stroke. From the time she reached home until her death her condition was such as to require almost constant attention and laborious service from other members of the family. This was all willingly and cheerfully given; nevertheless it was a heavy tax on physical strength. While the family feel deeply the loss of her taking away, yet with confident faith they rejoice that she is relieved of suffering and has gone home, to be with her Saviour.

R. H. MARTIN.

*College Hill, Beaver Falls, Pa.*

### GOD'S FINANCIAL SYSTEM FOR HIS KINGDOM.

One of the grandest passages in Paul's letters is in I. Cor., 15th chapter, on the Resurrection. And after carrying up steps of glory to the third heaven, he begins abruptly in the next chapter: "And now for the collection." In the Apostle's thought, our giving and our attainment of the resurrection are vitally connected. The second verse of the 16th chapter is the believer's classic in "Christian giving." It is a law—"As I have given order" is the Apostle's terse introduction. It is a sacred act of worship to be performed on the Sabbath, "On the first day of the week." It assumes God's proprietorship and man's stewardship. "Let every one of you lay by him in store as God hath prospered him." Rev. John Milne, of Scotland, used to say to his people, "You know that I do not beg you to give; I only ask you to let Christ have the purse-strings." When Christ holds "the purse-strings," our property is consecrated to His service. This idea of consecration has been prevalent from the beginning. In the Garden

of Eden, one tree, pleasant to the eyes, good for food, and desirable to make one wise, was consecrated as a token that the whole garden belonged to God. Likewise, one-seventh of the time was set apart for God, as a recognition of the fact that all man's time belonged to Him. Israel dedicated Jericho, the first city taken, as a token that the whole land of Canaan belonged to God. The first fruit declared that all the harvest was God's, and the firstling of the flock and herd that all the flock and herd were His. And believers in all ages, coming into His courts and bringing an offering with them, is a confession that "the earth is the Lord's, and the fullness thereof."

### GOD'S DESIGN IN REQUIRING US TO GIVE TO HIM OUT OF WHAT HE GIVES US, IS TO CULTIVATE GRACE IN THE HEART OF THE GIVER.

He has laid upon us the duty of ministering to the wants of the poor and carrying the gospel to those who know Him not, that we may have the benefit that comes to those who do good. "It is more blessed to give than to receive." God is not dependent upon us. "The silver is Mine, the gold is Mine, saith the Lord." "Every beast of the forest is Mine, the cattle upon a thousand hills." Moreover, He might have made all the elements of human life and comfort as free as air and water, and He might have written His gospel on the face of the heavens, so that all could read it. But that would have deprived His people of the reflex benefit of relieving the distress and enlightening the ignorance. God has ordained that the poor will suffer if we do not feed and clothe them, and the heathen will perish if we do not carry the gospel to them at once, in order that we may the more surely reap the advantages of exercising the grace of liberality. Christ comes to us in the person of His poor and

begs. He repeats the act of His humiliation that He may draw forth from us the benevolent emotions and acts that shall assimilate us to Him, who, "though He was rich, yet for our sakes became poor." And then He promises to acknowledge our responses to His solicitations when He shall come in the glory of His Father with all the holy angels. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." "Blessed is he that wisely doth the poor man's case consider." Christ is the "poor man." The suffering poor and the perishing heathen are Christ knocking at the door of our hearts and asking admission. And so, giving comes to be an act of worship to Him. "Honor (worship) the Lord with thy substance and with the first fruits of all thine increase." Prayers and alms are linked in the bonds of worship. "Thy prayers and thine alms are come up for a memorial before Me." was God's message to Cornelius. The Magi from the East, when they found the young child at Bethlehem, fell down and worshipped Him, and, opening their treasures, presented unto Him gifts: gold, frankincense and myrrh. Giving is an act of worship to Christ, because it is to be done on the Lord's Day, and that is wholly devoted to the public and private exercises of God's worship. And, like every other act of worship, "the willing mind" is essential as well as the outward conformity to the law of worship. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The love of Christ constrains the believers in this worship. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." The Greek word for cheerful is *hilarion*, from which comes our word hilarious. The believer gives with a swing, his whole soul goes out to Jesus, his countenance is

transfigured with gladness, his body is electrified with the Spirit, he is a hilarious giver, and God loves him. The duty of giving is enforced from the same high ground as prayer and praise. In one case we are exhorted to "do good and to communicate, for with such sacrifices God is well pleased." The Israelites brought their sheep and oxen to God's altar for sacrifice as an act of worship to God. And we are to bring our "sacrifices" to God for the same purpose in giving. In another, we are prompted to remember the grace of the Lord Jesus Christ, who, "though He was rich, yet for our sakes became poor." Christ impoverished Himself for us, that He might glorify the Father's love. And we are to glorify our Redeemer's love in giving. In another, the parity of reason drawn from other graces is urged. "Therefore, as you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also." In another, "Give alms of such things as ye have, and all things shall be clean unto you," as if charity were the center in which all virtues meet. And once more, the spirit of the giver, and not the size of the gift, is what God notes. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

When the poor Christians at Jerusalem were in great suffering through the confiscation of their property, and the disciples went around to solicit relief from the Gentile churches, their inspired letters, sent here and there, contained no rhetorical paintings of the distress to be relieved. In all that they said there appears next to nothing adapted to draw upon the natural feelings and sympathies. In this work they seem to be laboring with a single eye to the sanctification of the Christians, of whom they asked relief, as

if no relief were wanted. The fact that God was to be glorified and the hearts of men sanctified in giving, was their main argument. One of the most distinct references to the distress was this: "For the administration of this service not only supplieth the wants of the saints, but is abundant through many thanksgivings to God." And here the revenue of praise to God is the great consideration absorbing all others. And so Paul wrote the Corinthians to lay by their contributions before he came, "that there be no gatherings when I come." He knew that his presence among them would call forth their love for him as their father in Christ; that his personal magnetism, logic, and eloquence would be strong incentives, and that, under the influence of these, a much larger contribution would be secured. But he desired no such influences to play upon their hearts. He wished them to give spontaneously. He wished the love of Christ in their hearts to be their only motive. And so he directed that they settle before he reached them how much they would give. In that case the giver, and not the receiver, will be the soliciting party, as Paul represents the Macedonians, "praying us with much entreaty that we should receive the gift and take upon us the fellowship of ministering to the saints." The children of Israel brought their gifts to build the tabernacle in the wilderness until they had to be restrained. Moses and Aaron lifted up their hands and said, "Tell the people to cease bringing, for we have more than enough already." What a blessed day it will be when our home and foreign missionaries will lift up their hands and say, "Tell the people to send no more money, for we have more than we can use already."

Read the 8th and 9th chapters of Second Corinthians. Giving is there called a gift or grace of God—the charism of

liberality. I believe the grace of giving is what Paul denominates the "unspeakable gift" in the last verse. This is the only interpretation that makes it a fitting close for the argument that runs through these two chapters. He calls attention to "the grace of God bestowed on the churches of Macedonia." That must be the grace of giving, for he calls it "the riches of their liberality," and says that "beyond their power they were willing of themselves." Follow his argument. They began by public covenanting, "giving themselves to the Lord and unto us by the will of God." He counsels them to "abound in this grace also," because it will "prove the sincerity of your love"; it is "the grace of our Lord Jesus Christ"; it "is expedient for you, that as there was a readiness to will, so there may be a performance also out of that which ye have." It is a matter of equality that the prosperous should help those in adversity. "This grace is administered to us to the glory" of God; it proves that "our boasting of you" to provoke others to liberality "was not in vain"; it brings a reaping according to the sowing, and it leads others to "glorify God." And then, in view of all these leading and ponderous reasons, Paul calls this grace the exceeding, the outstripping, the surpassing "grace of God in you," which causeth, through us, thanksgiving to God, "and the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God"; and, as though the thought of this soul expanding grace were too much for him, he concludes with a burst of praise to the Giver: "Thanks be unto God for His unspeakable gift!" This charism of liberality is an unspeakable, extraordinary gift. It is like the Father giving His only begotten Son for us. It is like the Son giving His life a ransom for us. It is the Holy Spirit

of love in our hearts, quickening, moving and directing us in giving ourselves and our all to Him.

J. M. FOSTER.

*Boston, Mass.*

### LAUGHING AT HIMSELF.

We have the credible and creditable information that one of the most widely known of English-speaking infidels sends his son to a school conducted by a minister of the gospel, and makes no objection whatever to his being taught the gospel of Christ. This eminent infidel acts wisely. He desires to have his children educated, and what schools has infidelity in which to educate them? When has infidelity ever undertaken to educate the young, except where it has crept into schools which had been founded by Christians, and which are sustained by funds which they have given? Into such schools, like Satan into Eden, infidel teachers work their way, concealing their real sentiments and poisoning the minds of the young who are entrusted to their care.

A story is told of a man, once an infidel lecturer, who afterward became an earnest believer in Christianity. When James Wells, a minister who was associated with him in Christian work, heard that he had once been an outspoken infidel, he was surprised, and asked him if it was true.

He replied, "Oh, yes, quite true; but my infidelity was shattered on the day

when my first boy was born. I then detected myself resolving that I would not bring him up as an infidel, as I did not wish him to run any risk of his morals. I had myself escaped those immoral snares, but then I had the advantage of a Christian training.

"With an outburst of internal laughter, I then said to myself, 'You are a fine fellow. You hold a creed you dare not teach your boy. If it be not good for the son, how can it be for the father? You who deny God, would you like to see the wife whom you love and the children who look up to you as all that is good, following in your footsteps? Then, why pursue that course yourself? Your instinct tells you that it is wrong for those you love, yet blinded by false pride, you hold to it yourself.'"

This little touch of common sense worked its way through the man's whole constitution, demolished his infidelity, turned him about, and led him to be a follower of the Lord Jesus Christ. How many another man, if he would be honest, would laugh at himself for his own inconsistency and hypocrisy, and abandon that skepticism which is as empty as a hollow gourd, and embrace instead thereof the faith of Him who has power to save, and whose blessing makes glad and strong the souls of those who love and serve the Lord.—*H. L. H. in The Armory.*



Some of God's best beloved who have carried the burdens of others and brought light to many a darkened home are traveling through strangely painful passages on their way home. Oh for millions of money to minister to our dear Lord in the persons of His servants, who are wrapped in night and anxiously waiting for the morning. Ye men and women of wealth, and all you who have even the widow's mite, give quickly. You will have the consciousness of having done a Christ-like service, and of having honored the Master. Jesus sits over against the treasury. Recognition of your benevolence shall come on another day, as the ransomed of the Lord who have thus ministered to His best beloved shall feel on their heads the pressure of the pierced hand and hear His approving word, "Ye did it unto Me."—*Robert F. Sample, D.D.*

## EDITORIAL NOTES.

The special attention of the readers of *OLIVE TREES* is called to the fine offer of James S. Tibby, 507 Penn Building, Pittsburg, Pa., on fourth page of cover, in regard to the Map of the Mission Fields of the Reformed Presbyterian Church. These maps cost the publisher \$2.00 a copy and were sold at first for \$3.00. Mr. Tibby has made the price to reach the pocketbook of any of our readers, most of whom, if not all, are greatly interested in our foreign mission work.



At a meeting of the Board of Foreign Missions, held in New York, Tuesday, Sept. 11, 1906, Miss Zada A. Patton was appointed missionary to Syria, to fill the vacancy created by the death of Miss Meta



MISS ZADA A. PATTON.

Cunningham. Miss Patton is a member of the congregation of which Rev. J. B. Dodds is pastor, at Sterling, Kans., and has "consecrated her life to the service of

the Master in the foreign field." On the testimony of school directors, she has been a successful teacher, and seems "well fitted for this line of work," and Mr. F. M. Spencer, President of Cooper College, where she was a student for several years and graduated in Pedagogy in the Class of 1905, describes her as "an apt student" who "did excellent work both in the classroom and the Society to which she belonged." And he adds: "In my judgment, she is capable of doing valuable work in the mission field to which she has signified her intention of going, if God in His providence shall open the way." The Church, as whose representative Miss Patton goes to Syria, will follow her with its prayers.

Two more mission teachers are called for, another for Syria, and one for immediate service in Tak Hing Chau, China.



Miss Patton will go out to Syria in the company of Rev. and Mrs. Andrew J. McFarland. The missionary party will leave New York Thursday, Oct. 11, 1906.

Mr. McFarland, a son of Joseph and Margaret J. Crawford-McFarland, was born July 26, 1869, near Perry, Ia., and moved with his parents to Jefferson Co., Pa., in 1876. He was brought up under the ministry of his uncle, Rev. Armour J. McFarland, pastor of Salem Congregation, and was received into the fellowship of the Church by Dr. D. McAllister when holding a communion there. He graduated from Geneva College, Beaver Falls, Pa., in 1892, and studied theology in the Reformed Presbyterian Seminary at Allegheny, Pa. He was licensed to preach the gospel April, 1895, and on May 22, 1896, was ordained and installed pastor of the congregation in Kansas City, Mo.

Mrs. McFarland is a sister of Miss Maggie B. Edgar, who has been connected with the Syrian Mission since 1886, and has for several years been in charge of the Boys' School at Latakia.

tributed \$2.00 a member for foreign missions, and he claimed that this rate was higher than that of any other denomination of Christians. This claim is not correct, owing probably to the fact that



REV. AND MRS. A. J. MCFARLAND AND DAUGHTER.

In a recent address at a Missionary Conference, Dr. J. Campbell White, of Allegheny, Pa., is reported to have said that the United Presbyterian Church con-

the speaker, in the hurry of preparing a comparative table for use in his address, did not think it worth while to look into the statistics of smaller societies, or per-



haps they were not within his reach at the time. Last year the Reformed Presbyterian or Covenanter Church in North America gave \$2.45 a member, or an average of \$2.20 for the last three years. This calculation is based on the official reports, published by the Treasurer, of receipts from congregations, Sabbath schools, missionary societies and individuals to make up the appropriation of Synod for current expenses. It does not take into account memorial thank offerings, moneys given in comparatively large sums to be used, interest and principal alike, for the support of individual missionaries, or for building purposes, and special contributions for the extension of missionary operations into new fields. These gifts, amounting, in round numbers, to at least \$27,000.00, would be \$2.78 a member, or 92 cents, for the last three years, which, added to the \$2.20, would make the present giving of the Covenanter Church for its foreign missions to be at the rate of \$3.12 a member. Any one with pencil and paper and the Minutes of Synod for 1904, 1905 and 1906, can easily verify this statement, and will perhaps rejoice in the liberality of a Church which, if every member was a true steward of his property, could give without any sacrifice more than double that amount for this one department of its work.



We are indebted to the Young People's Missionary Movement, 156 Fifth Avenue, New York, for a complimentary volume in which the author, Mr. C. V. Vickrey, gives a brief history of the movement, tells of its organization and achievements, and forecasts its possibilities. It is an interesting and suggestive little book. Take these sentences on providential guidance: "Every important step has been marked by prayer, and frequent-

ly the great Leader has answered prayer beyond all that one could ask or think. There has not been an important contribution of money that has come to the treasury during the last three years that cannot be traced very directly to definite prayer made for that contribution." Or read these words taken from the Forecast: "Five cents a week from the members of the Sunday schools and young people's societies alone, exclusive of the older and wealthier Church members, would more than suffice to furnish all the money that is needed for the world's evangelization, while of the entire wealth of the Church there would be required annually less than a tithe of a tithe of a tithe. There can be no doubt that the Church has men enough and money enough for the world's evangelization, nor can there be any doubt that, if it were a matter of national honor or commercial enterprise, the task would be accomplished though the difficulties were many times as great."



The Committee on Testimony Bearing has sent us the following tracts, which will be **mailed free** to any address on application:

The Testimony of the Church—Rev. A. M. Milligan, D.D.

Christ Jesus Lord of Nations—Rev. N. R. Johnston, D.D.

Is the Constitution of the United States Christian?

Christ's or the Separated Life.

Reasons for Not Voting Under the Present Constitution of the United States.

The Attitude of Protest, the Attitude of Power—Rev. A. Kilpatrick, D.D.

Is the Use of Uninspired Songs in the Worship of God Authorized?—Prof. R. J. George, D.D.

Voice of the Ages against Instrumental Music in Worship.

Instrumental Music in the Worship of God—Rev. J. S. Thompson.

Instrumental Music, a Corruption of New Testament Worship—Prof. R. J. George, D.D.

The Attitude of Christians toward Secret Organizations—Rev. R. Hargrave.

Labor Unions—Rev. John S. Thompson.

These papers have been prepared by men who have made the subjects of which they treat a special study, and are valuable contributions to the literature of the Church.

Write to Rev. J. W. Coleman, D.D., 1205 Boyle St., Allegheny, Pa.

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Rev. J. M. Foster, minister of the Second Church, Boston, Mass., has written for OLIVE TREES three very suggestive Monographs on "God's Financial System for His Kingdom," of which the first appears in this number. They deserve careful study.

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The September number of the *Missionary Review* is, as usual, filled with valuable articles and missionary intelligence from all parts of the world. This magazine is published by Funk & Wagnalls Co., New York, for \$2.50 a year.

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When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, and womanhood honored, and human life held in due regard. When skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone, and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for skeptical literati to remove thither and there ventilate their views.

But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable, and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

✻ ✻ ✻

The wife who would depend upon her words alone to express her love and her allegiance to her husband has a very poor medium of expression. It is the little act, the constant thoughtfulness, the unselfish care-taking that shows her real affection. And so with us. We ought, many of us, to speak more earnestly in the prayer meeting, to take a more active part in the public services. But there is a life that speaks more distinctly than words in a prayer meeting. It is the basket left at the door of the poor. It is the kneeling form at the bedside of the dying. It is the extended hand held out to the stranger. It is the beaming face reflecting the love of Christ. And the Church member who depends entirely upon his words for the expression of his love for God or man, or his allegiance to his Church, is a very shallow Church member, however finely he may speak, and however beautifully combined his words and sentences may be. He is loving God most who acts most like Him, does most for Him.—*Ex.*

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Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, Cotton Exchange Building, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 507 Penn Building, Pittsburgh, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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